G R S. 58]

Previous references

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Later references

c 11 4 1912 - 1 -

1912. 13

(Mar)

File No. 7299 ~~/13~~ /12

Serial Nos. 1 - 4

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 1 - 4

Part B for March 1914

SUBJECT.

Teaching of the Unani System of medicine in the Ayurvedic College at Mysore

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1 Despatch subject no 240 of 1912 urging on the introduction of the Unani system of medical learning in the Ayurvedic College at Mysore

2 To the Govt Sept letter no 2551 of 30.6.12 calls for the papers called for in this office no 1451/no 752-09 of 30.11.10 and

3 The Govt memorandum no 432 of 1913 forwarded report on the subject

4 G.O no 2407-16 of 12.3.14 To the Govt of India, Edn Dept memorandum that Govt is in sympathy with the scheme of the Ayurvedic College

GPB—5,000—22.10.10

G.R.S. 11] 1912 – 13

GENERAL AND REVENUE SECRETARIAT.

(Mysr)

NOTES.

File No. 729-12

FILE HEADING.

Teaching of Unani System in the Ayurvedic college.
Various subject no 248 of 1912

From

Messrs Md Imam Sahb, Mirji, Md Sahb & Md Ibn Tarikere taluk

No.	Dated	Received

Diary No. 2232	Enclos.	Spare Copies.	Serial No. 1

BRIEF ABSTRACT OF LETTER.

Prays for the introduction of the teaching of the Unani system of medicine in the Ayurvedic College at Mysore –

NOTES AND ORDERS.

Under secy's remarks.

The establishment of a Unani Med. School was brought up for discussion last year also (vide subject No. 245 of 1911) – The reply of Govt was 'noted'. The Mysr Supdt to whom the subject was referred for

NOTES—First Sheet.

GPB 35,000—1-(12

G. R. S. 12]
General and Revenue Secretariat.

Mwz File No. 725 of 1912

Serial No.

report as to the course of studies, the cost of maintaining the institutions &c has been collecting regd Statistics.

2 The Mwz sai Supdt has not yet replied. Draft Remdr sent.

RL
27.6.13

Abd
Rec
27.6.13

2 To the Mwz Supdt
No 2551 & 30.6.1913
Calls for the information already called for in docket no 1451 & 30.11.12
Ref. 752-09-2
& letter no 2592
Ref 618-11-2 & 8.5.1912

3 From the Mwz sai Superintendent in Mysore letter No. 432 dated 1.9.13.

Forwards in original the report received from the Senior Hakim in the indigenous Unani hospital in Mysore giving the details called for and also forwards for information a copy of the printed prospectus received from the President of the Anjuman-i-Tibbia at Delhi.

2. Attention is respectfully invited to First Councillor's remarks on the [illegible]

" I think that we should see the prospectus and

NOTE — Contn. sheet.

GPB—50,000—12 8 10

Serial No.

tution (Ayurvedic College) more advanced before beginning a new class. In the meanwhile some information may be collected as to (1) the course of study, (2) its cost, the probability of (3) students and (4) teachers being available".

4 The following information is gathered from the Hakim's report.

1) The study would occupy 4 or 5 years and a list of books to be prescribed therefor is also given.

2) The annual cost including scholarships comes to Rs 2460 in the first year, that the scholarship amount to be increased by Rs 240 in the 2nd year and by Rs 480 in the 3rd & 4th years and also that a sum of Rs 850 has to be provided for furniture, books, medicines etc.

3) As regards students, candidates among Mohammedans who have passed the Lower Secondary Examination and also men studying in the Matriculation class would be available and in case the matter is notified in the Gazette, many deserving poor students would come forward.

4) It is stated that more than two teachers do not seem to be necessary. The Hakim states that he is a man of some experience & is now getting Rs 55 per mensem.

Submitted for orders. This is only an abstract

Put(65)

27/9

NOTE—Contn sheet.

GPE—(00(—17 C 2.

(Ms. S. 12)

General and Revenue Secretariat

Also File No. 729 of 1912

Serial No.

Reply from the Mun. Supdt. The details now available are not sufficient for a full consideration & decision of the important question of opening a Unani branch in the Ayurvedic college at Mysore.

6 [There is a local subject in Bangalore Dis (Local Subject no. 16 of the Bang. Dis of 1913) respecting that a Unani medical college may be opened in the Bangalore city].

7 The details called for from the Mun. Supdt may be awaited, a reminder may be sent him after the Dasara

RL
27.9.13 I am not sure what further points the Mun. Supdt is expected to report

RL
29.9.13

4 Draft to the President, Ayurvedic College is sent.

PMK (65) 20/11 The President of the ayurvedic college is agreeable to the proposal that a Unani branch may be attached to the Ayurvedic college at Mysore, he has to submit definite proposals to Govt. giving information as to the course to be pursued, the treatises to be studied, the no. of ~~teachers~~ classes to be opened, the Pay of teachers, the total cost &c, &c. Orders are solicited as to whether the President is to submit

NOTE—Contn. sheet.

GPB—65,000—17-6-12.

G. R. S. 12]

General and Revenue Secretariat | File No. 729 of 1912.

Serial No.

submit in consultation with the committee of management definite proposals on all these points?

RL
20/11/13

11 Subd & 8 Councillors
& file no 752 of 1909-10
The Councillors wanted some information regarding the Course of study etc for the Unani System of medicine. A report on the subject submitted by the Senior Professor of the Unani Hospital at Lucknow and a copy of a Prospectus of the proposed Tayyibiah College of Delhi are submitted after Museum Secretariat. It is not too early to frame the Scheme of the instruction in the Aligarh Unani College and it will not be expedient to expand its work for some time to come. In the meanwhile if suitable students are forthcoming, a System of Scholarships may be adopted to enable them to prosecute their Studies in England.

Ld
2.12.13

1st I do not think it expedient to encumber ourselves with

NOTE—Contn. sheet.

GPB—60 000—7 11 13

G. R. S. 12
General and Revenue
Secretariat.

Mlr File No. 729 of 1912

Serial No.

another institution of this kind when the one we have is not yet brought to a satisfactory state. The question may be dropped for the present. If proper students are forthcoming, we may give 2 schps from Ed. funds. H...

Drwan

7/12/13 ...

6516
10.12.13

grnt agree
29.1.14

29/1

Draft sub'd for appl.
Pch(65) ...
25/2

Sub'd for member
...
27.2.14
Draft appd by first member
28.2.14

...

...
4/3

4 To The Dy. Conservator of Forests.
Mlr. Superintendent
The D.P. of Education

No. 407-169 12.3.14 States that it is expedient to enlarge the scope of the Ayurvedic College

NOTE—Contn sheet

GPB—55,0 1—27-2-13

2232

mu2
12-13

729-12

SUBJECT No. 248.

Teaching of the Unani system of medicines in the Ayurvedic College

Messrs Mahomed Imam Sab, Mir Mahomed Sab and Subba Rao, Tarikere taluk

Summary of discussion—In the Ayurvedic College at Mysore, the *Unani* system of medicines may also be taught.

Reply of Government.—Will be considered.

7656

The question is one for consideration in the Muzrai Branch as the Ayurvedic college at Mysore is Dm 61 - under the Muzrai Dept
12 6 13.

This may be transferred to Muzrai Branch.

ZY
15/6/13

G.R.S. 27]

GENERAL AND REVENUE SECRETARIAT.

(Continuation Sheet draft form.)

No 2551 D 30-6-13
Imm 729-12-2

To The Hon'ble

with ref^ce to subject no 248 brought up for discussion at the Darbhanga Rep: assembly 1912 re the Teaching of the Unani System of Medicine in the Ayurvedic College, has the honor to invite his ref^ce to the Office Communications noted in the margin calling for certain Statistics, and begs that he may be so good as to submit the ~~reply~~ ~~called for~~ asked for therein as early as possible.

Docket no 1457
Imm 752-09-2
D 30-11-10

Letter no 2592
Imm 618-11-2
D 8-5-12

S.O.
he 27.6.13
Dr Lee?
RL
27.6.13

No. 432 OFFICE OF THE MUZRAI SUPERINTENDENT IN MYSORE,

Encls. are file *Dated Bangalore, 1st ~~August~~ Sept 1913.*

P. F. - 509

FROM

G. Aravamudu Iyengar, Esquire, B.A., B.L.,

THE MUZRAI SUPERINTENDENT

IN MYSORE.

1913-14

TION Mus

TO

M.R. Srinivasa Iyengar, Esquire, M.A.,

Secretary to the Government of His Highness the Maharaja

of Mysore, General and Revenue Departments.

SIR,

With reference to your docket No. 1451/M.F.752-09-3 dated 30th November 1910 and subsequent communications marginally noted regarding the teaching of the Unani system of medicine in the Ayurvedic College at Mysore, I have the honor to forward herewith in original the report received from the Senior Pandit of the Unani Hospital in Mysore giving full details as to the course of study and other matters connected therewith. A copy of the printed Prospectus received from the President of the Anjuman-i- Tibbia at Delhi is also submitted herewith.

Letter No. 2592/M.F.618-11-2 dated 8th May 1912
No. 2551/729-12 dated 30th June 1913.

2. The other connected papers are also enclosed for reference and return when done with.

I have the honor to be,

Sir,

Your most obedient servant,

Aravamudu Iyengar

Muzrai Superintendent.

G.S.K.

From

THE MUZRAI SUPERINTENDENT
IN MYSORE.

To

Dated

Despatched

No.
Enclosures

Subject.

THE MUZRAI SUPERINTENDENT'S

OFFICE

NOTE.

SUBJECT.

Addressing the
Manager Brahmin Boys
Ayurvedic College,
Mysore

G.R.S. 13]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record]

No. 82

25.7.10

Ite one encl.

Letter No. 230 dated Anuj. F. 752-09 19th July 1910 from the offg. Secretary to Govt., General and Revenue Departments, Calling for the opinion of the Committee for the Management of the Ayurvedic College, on Subject No. 176(6) of the Dasara Representative assembly of 1909, to the effect that a Unani Branch be attached to the Ayurvedic College is circulated among the Members of the Committee for favour of opinion.

Camp Sivaganga
July 1910

Abdul Hameed
President

N B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

GPB—35,000—21-4-09

G.R.S. 13]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

To.

V. N. Narasimha Iyengar, Esq.,
M. Srinivasa, Esq. M.A., L.T.,
A. Mahadeva Sastri, Esq. B.A.,
A. Annaiah Pandit, Esq.,
The D.I. Medical and
Sanitary officer, Mysore.

The Āyurvēdic system includes, or ought to include, the entire system of indigenous medicine and healing science. The Yunāni, altho originally exotic, has become naturalized in India, and is believed by a large proportion of the people. There is much to be said in favour of the latter being made a branch of the Āyurvēdic College, and I am inclined to favour the proposition. Only the existing institutions should be retained, in order to add to its scope by the inclusion of the Yunāni.

Mysore,
27 July 1910.

V. N. Narasimhaiyengar

I concur

27. 7. 10

N B - Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form

GPB—35,000—21.1.09

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

As ~~under~~ [illegible]
Since the Ayurvedic College was
started and at present the number
of students has passed [illegible]
therefore advisable. [illegible]
I think of making it [illegible]
system has no doubt been a failure
but, still, it does not follow here the
Ayurveda. If a separate institution
under a separate management cannot
be opened for teaching the Unani system
and if not [illegible] a branch to
the existing College, then it is
desirable to start for the purpose
see that the College, in its [illegible]
is well-established.

24.Aug.10 [illegible]

I agree with Mr. V.N. Narasimha
Iyengar. The addition of the Unani
Branch will be only a question of
funds, and it will not certainly
interfere with the progress
of the Ayurvedic branch,
which has its own students
and teachers unconnected with
the other. I do not see why
the addition of the Unani branch
as proposed should await the time when the

N B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form

GPB—35,000—21 4 09

Ayurvedic Sechin ~~Yaq~~ becomes well established. Both systems flourish well, only if properly taught and if the students that will acquire proficiency in the respective systems be employed in indigenous hospitals ~~to~~ opened in rural areas where they are still very popular.

Mahadevaiah

30/7/10

G.R.S. 13]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

I concur with the opinion of Mr. V. N. Narasimmaiengar.

There are a large number of both Hindus and Mohamedans who have still great confidence in the Unani system of medicine; and for the sake of such persons it is desirable to train some Mohamedan Hakims for employment in those villages where the Mohamedan population preponderates.

J. Cumming Robertson

4:11:10 District Medical Officer

Put up draft letter as amended to Mr. Campbell.

7/11/1910

The draft approved by the Surgeon General is sent herewith for issue.

N. B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

GPB—35,000—21-4-09

4
1-7-1912

The Anjuman-i-Tibbia, Delhi.

File Heading

No. 1041

From

Hazique-mulk Hakim Mohomed Ajmal Khan
President Anjuman-i-Tibbia
Delhi.

Ans/ Acknowledge with thanks Put up with file

To

M/ 1.7.12 B. Rama Lwamnaya Esq. B.A.B.L.
Muzrai Lupdt and President
Ayurvedic College Committee
Bungalow
Delhi.

Delhi, dated the 27 June 1912.

~~Sir,~~

Dear Sir.

In reply to your letter No 1267-1269 dt. 20/6/12 I have the pleasure to inform you that the cost of maintaining the present Madrassa Tibbia Delhi is Rs 5232/- per annum. It is proposed to raise the status of this Madrassa to an Ayurvedic & Unani Tibbi College - Delhi - a printed scheme of which is sent you by separate post and the course of studies will be found appended to the scheme itself. Your co operation is cordially invited. I would ask you to kindly send me proceedings of your Committee in English to enable me to know how far you have advanced.

Yours truly.
H. M. Ajmal Khan
Hazique-mulk.

THE SCHEME

OF

THE AYUR-VEDIC AND UNANI TIBBI COLLEGE, DELHI.

The immortal Darwin concluded one of his most exhaustive monographs with these words " we only see how little has been made out in comparison with what remains unexplained and unknown."

This is exactly my feeling to-day in attempting to place before you a scheme of an Ayur Vedic and Unani Tibbi College the carrying out of which has been most forcibly suggested by the exigencies of the times.

There is no denying of the fact that when God created man and made the earth his home, He, among His other gifts, imparted to him wisdom and knowledge and therefore it is evident that the art of healing also must be an important part of that knowledge. Intercourse of man with man, exchange of thoughts and the progress of learning and civilization led to the gradual cultivation of the said art in almost all the countries especially in those where people were naturally gifted. India on account of its medical works not pointing to a foreign origin and also owing to its medicine dealing with the whole area of the science taking the lead followed by Greece. Arabia and other Islamic countries not only adopted the healing art of the Indians and Greeks, but cultivated it to an extent which gave them supremacy over the whole of Europe. And the extracts from history marked as appendices A & B will show what an important part the healing art of India and Greece with improvements made on it by the knowledge and culture of Arabia has played in the history of the world and the perfection which the western world claims at the present day owes its origin to India, Greece, Arabia and to several Islamic countries of the world, and it would not be unsafe to assume that almost all the systems of medical science existing now on the face of the earth flowed, more or less, from the three main sources *i.e.*, India, Greece and Arabia, and the misconception, that the European and American systems of medical science have an origin of their own and differ entirely from the Unani and Ayur-Vedic Systems, should at once be banished. In proof of this assertion it may be argued to some extent that the following words found in the works of the Unani System are almost the same in pronounciation in the corresponding western systems.

Unani.	*English.*
Ziabitus.	Diabetes.
Ayurta.	Artery.
Abilimia.	Epilepsy.
Qolun.	Colon.
Qolinj.	Colic.
Ghangharya.	Gangarine.
etc.	etc.

With the decline of the Muslim power in the west the further cultivation and development of the Unani System as taken from Hippocrates, Galen and the Indian physician, Charaka, passed to other European nations such as the English, the French, and the German and they, especially the last, having translated several of the Greek and Arabic books on medical

science, carried their researches with the progress of learning, science and art, so far and to such a degree of perfection that the said system came to be generally known as the western system of Medicine. The discovery of America and its settlement by emigrants from almost all the countries of Europe and the natural and superior resources of the continent and a considerable time spent in their development, brought further addition to the store of medical knowledge of Europe, and the Unani System as taken and improved by the Arabs long remained locked up in the most difficult language, Arabic, and those only who had a through proficiency in that language could cultivate it, and notwithstanding the high culture of the Arabs and other Islamic people there are even to the present day over 300 manuscript Arabic works on medical science scattered all over the libraries of the westetn world, some of which being inacessible or preserved and reserved by individuals exclusively for themselves.

Owing to contact and intercourse with the Arabs the Unani Medical Science was also cultivated in Persia, Turkistan, and Afghanistan and other countries of Central Asia.

The coveted resources of India and its natural position destined it ever to remain under a foreign yoke. For centuries involved in civil wars and invasions from the North it could not possibly retain its ancient supremacy in knowledge, and the pursuit of knowledge was so far neglected that the study of the language itself in which its lore existed was confined to particular places and to a particular class of the Hindus.

With the Muslim conquest of India the Unani System of Medical Science flourished in India for several centuries and as the flourshing of noble art of healing in every country on the face of the earth has depended on the support and patronage of the ruling power the Unani System reigned supreme and was held in much esteem by all the Islamic conquerors of Northern India especially by the Moghal kings but its fame was not high in all its branches, surgery was practised on a small scale and as the educational enterprize and the cultivation of science and art was limited even during the most shining period of the Mohomaden power in India, the knowledge of the Unani System was confined to a limited and gifted few. With the decay of the Moghul Empire the study of the Unani system also declined; wars, disturbed condition of the country and subsequent vicissitudes in Government lent it another impetus towards the fall until the possession of the country by our present benignant rulers, followed by the unprecdented peace, the freedom of thought and speech, the revival of learning, and the wide spread education which awakened in the minds of the people the desire for progress and the pursuit of knowledge; and it must be admitted that what the Roman conquest did for England the English conquest did for India in the way of intellectual advance and civilization and among other signs of improvement no surer indication of progress could be cited than the awakened interest in the subject of India's indigenous drugs witnessed within the past century. In 1826. Ainslie published the Materia Medica of Hindustan, in 1844 O'Shaugnessy produced the Bengal Pharmacopeia, and in 1868 Wariug issued the Indian Pharmacopeia. These monumental works are replete with particulars regarding the drugs of India. They give expression to a rich store of personal investigation and to laborious compilation from an army of contemporaries in the more direct field of botany of whom mention need hardly be made of such names as Jones, Roxburg, Walich, Buchanan, Hamilton, Griffith, Graham, Fleming, Royle and Wight. But with the establishment in India of Universities and Medical Schools where European Medical Science was taught there soon arose an army of pupils not unworthy of their great masters. In the field of pharmacology no names are more distinguished than those of Kanny Lal Dey, Author of the "Indigenous Drugs of India" published in 1867 and again in 1896, Mohiuddin Sheriff's supplement to she Pharmacopeia of India. in 1867, and U. C. Dutt, the Materia Medica of the Hindus, in 1877. Dr. Deys two contemporaries have passed away, but they have left to the rising generation the legacy of a still vastly unexplored field of research.

The Pharmacographia Indica of Dymock, Warden and Hooper must continue to be in the hands of all interested in Indian drugs. The marked and increasing interest which has been manifested during recent years on the part of all grades of the medical profession in India in the subject of indigenous drugs has suggested the extreme desirability for further researches in the Indian Medical Science, and the gradual progress of Indian pharmacology, the widening and deepening of its influence, and its possibilities in contributing to the health and consequent prosperity of this vast Empire have been in complete sympathy with the gradual development of commerce, medicine and science in this conntry, and we find that materia medica as a science has benefited materially from the researches made in Indian Indigenous drugs. I must not pass without remarking that the researches of the professors of the Unani Medical Science which has been practised for centuries in India have made considerable additions to the store of the knowledge of Indian drugs and their bulky works bear testimony to this assertion. In short the Ayurvedic Medical System is very ancient with the additional advantage of centuries of experience, the climate and physical characteristics of the people of the country. Its formulae and prescriptions prepared from indigenous herbs, plants and products of the country are suitable to the constitutions of the inhabitants.

The Ayurvedic system was vastly enriched by the labours of the Unani Hakims whose art flourished throughout Northern India during the several centuries of the Muslim rule in this country and was assimilated to the conditions and requirements of the people.

As I have already observed that the ascendency or superiority of every system of medical science has been due in all ages to the support and sympathy it receives from the ruling power, the so called European system emanating from the same sources from which the Unani system also sprang up, began gradually to find favour with the people of India since the establishment of British rule here, but notwithstanding its up to date perfection in all branches, brought about by the advance in science and art in the western world and the establishment of a considerable number of charitable Hospitals and Dispensaries where medicines and medical aid are given gratis it was not able to turn the Indian people at large from their confidence and adherence to the two systems of medical science in practice in India and I for my part while fully acknowledging the superiority of the European system and personally holding it in great esteem and disclaiming the least intention to attack it can safely assert that no system of medicine can lay claim to perfection. This is not my belief alone but of the many great men in the Medical profession of the world, and my elder brother the late Hazique-Mulk Hakim Abdul Majid Khan, finding how intensely and pertinaciously partial every grade of people in India is towards the Unani and Ayurvedic medical treatments and what faith the people have in their efficacy realized prima facie the extreme necessity of reviving the Unani system and with the continued efforts of my father undertook the arduous task of founding an Institution known as Madrassa Tibbia which is without a parallel in the history of India. The objects aimed at by the institution consisted of (1) the reviving of the Unani system (2) the imparting of a free instruction in that system (3) doing away with the unqualified Tabibs who infect the various parts of India to the great detriment of the health of the inhabitants (4) Training every year an efficient staff of Unani physicians who could afford medical aid in every part of the Indian Peninsula and thus to indirectly meet the wishes of the Supreme Government in that direction.

With these objects in view my late elder borthers laid the foundation of the said Institution in 1889 and ever since the work done by the Institution can easily be judged from the faithful record of the opinions of people in and outside the medical profession. The Institution progressed gradually and its example was quickly followed by other places such as Jaipur, Lucknow, Patiala, and Pillibhit by the establishment of smaller institutions for the cultivation of the Unani and Ayurvedic Art of

healing and the Delhi institution continued to hold its foremost place and it has been found by experience and observation that notwithstanding only about 60 years have elapsed since western Medical-Science set foot in this country, the number of patients who had recourse to *Hakims and Vaids* showed no signs of diminishing. The said two systems could still be called the chief custodians of the health of the masses of this country. The establishment of the said institutions and the work done by them have entirely removed the suspicion attached to them as being worked empirically and with no guarantee of qualification. Unfortunately the untimely demise of my two elder brothers gave a severe shock to the Delhi Institution but the combined efforts of my whole family, myself and my local colleagues soon overcame and gave it fresh stimulus. However, as what was done and what is being done in India for the regeneration of the said arts originally allied with the European System is only a fraction of that homogeneous whole the achievement of which is extremely desired, I have, with the knowledge and experience at my disposal, spared no pains in furthering the object for which the Institution was established and continued my efforts with a resolute mind until in the latter part of the expiring decade it was deemed advisable and necessary to supplement the said Institution by the opening of a Female Midwifery school and Hospital formally opened by Lady Dane on 13th January 1909, and subsequently by the Hindustani Dawai Khana in which the freshest and best Indian medicines are at all hours obtainable. All the said institutions have during the last year been placed under the control and management of a body, the Medical Association or the Anjuman-i-Tibbia registered under Act XXI of 1860.

With the advance of Indian arts and industry experience proves to us that the said institutions really need the aid of high education combining the knowledge of the east with the science of the west: without this these institutions can never attain the development they are capable of and will remain in an embryonic state. Further from a study of the natural inclinations of the Indian people it has been thought very desirable and necessary that the Indian Science of Ayurvedic should be revived simultaneously with the Unani System. So acting under strong advice I summoned a conference in Delhi in November Last of all Indian Hakims &c. The Conference attracted to its two sittings all the noted experts in the said two systems numbering about 250 and some of the leading nobility and gentry of India. The work which the Conference proposed to do will be found graphically detailed in its printed proceedings which are being largely circulated but the most important resolution passed by the Conference is the one regarding the establishment of a Central Unani and Vedic College in Delhi.

Now all of us who have the welfare of India at heart can imagine what an enormous outlay (nothing short of 5 or 6 lakhs for the building and about Rs. 6,000 per mensem for the maintenance will be needed to provide adequate land and buildings of Saracenic or eastern style comprising rooms for classes, for surgical operations, for laboratories, for pharmacy and for exhibition of indigenous drugs, for indoor patients, for surgical instruments and apparatuses and models and it would be impossible to found such an important institution without the handsome pecuniary aid particularly from the ruling princes, chiefs, dignitaries and nobility and generally from gentry, philanthropists, patriots and those here and abroad who are anxious to see the Medical Science of the world brought to a still further degree of perfection and I have sanguine hopes that the Indian people at large will make a common cause in carrying out the scheme intended for the alleviation of the sufferings of the people of the soil. I may beg to point out that sympathy in the present case may be based on two grounds, sympathy with self effort and sympathy with alleviation of suffering and whatever our divergencies of opinions may be we can all unite in the latter ground especially where the alleviation of suffering affects women and children.

In conclusion while drawing attention to the proposed details of the Scheme as to the Course of Studies see appendices C (*a*), C (*b*) and C (*c*) I must tell you that our most Gracious Emperor and the kind and indulgent Government who govern India for the benefit of the Indians, though incurring enormous annual outlay from Imperial and local revenues on Medical education and Medical relief must fully realize the fact that whatever is being expended is hardly adequate to cope with the medical needs of the teeming millions of India and nothing but our own generous efforts to improve the health of the people which is one of the first essentials of life, will achieve the object for which I am earnestly appealing to the country and I am confident that if the country makes a move towards this charitable cause the Government of India will be found ever ready and foremost to supplement our endeavours with the liberality befitting its position.

I am fully alive to the fact that I am appealing to the people at a time when their pecuniary resources are flowing in other directions which compared to the health of India I regard of second importance but I believe that if the arrival of the British Sovereign, our beloved emperor among us is signalised by the opening of the Unani and Ayurvedic College in India it will add largely to the pleasure of His Majesty.

MOHOMED AJMAL KHAN,

HAZIQ-UL-MULK,

President of the

Anjuman-i-Tibbia and of the Standing

Committee of the All India Unani

and Ayurvedic Tibbi Conference.

Appendix A.

The Hindus ranked their medical science as an upa-veda or a supplementary revelation, under the title of Ayur-veda, and ascribed it to the gods But their earliest medical authorities belong to the Sutra period or later scholastic development of the Yajur-Veda The specific diseases whose names occur in Panini's Grammar indicate that medical studies had made progress before his time (350 B C) The chapter on the human body in the earliest Sanskrit dictionary the Amara-kosha (enc 500 A D presupposes a systematic cultivation of the science The works of the great traditional Indian physicians, Charaka and Susruta, were translated into Arabic not later than the 8th century.

Becomes the basis of Arabic and European medicine

Unlike the astronomical treatises of the Brahmans, the Hindu medical works never refer to the Yavanas, or Greeks, as authorities and, with one doubtful exception, they contain no names which point to a foreign origin The chief seat of the science was at Benares far to the east of Greek influence in India. Indeed, Indian pharmacy employed the weights and measures of Provinces still farther to the South-East, namely, Magadha and Kalinga. Arabic medicine was founded on the translations from the Sanskrit treatises made by command of the Kalifhs of Bagdad, 750-960 A D European medicine, down to the 17th century, was based upon the Arabic; and the name of the Indian physician Charaka repeatedly occurs in the Latin translations of Avicenna (Ibn Sina,) Rhazes (Al Razi), and Serapion (Ibn Serabi.)

Scope of Indian medicine.

Indian medicine dealt with the whole area of the science It described the structure of the body, its organs, legaments muscles, vessels, and tissues The materia medica of the Hindus embraces a vast collection of drugs belonging to the mineral, vegetable, and animal kingdoms, many of which have been adopted by European physicians Their pharmacy contained ingenious processes of preparation, with elaborate directions for the administration and classification of medicines Much attention was devoted to hygeine to the regimen of the body, and to diet.

Indian Surgery

The surgery of the ancient Indian physicians appears to have been bold and skilful They conducted amputations arresting the bleeding by pressure, a cup-shaped bandage, and boiling oil They practised lithotomy, performed operations in the abdomen and uterus cured hernia fistula piles set broken bones and dislocations and were dexterous in the extraction of foreign substances from the body A special branch of surgery was devoted to rhinoplasty or operations for improving deformed ears and noses, and forming new ones a useful operation in a country where mutilation formed part of judicial system and one which European surgeons have borrowed It is practised with much success in the Residency Hospital at Indore Holkar's capital is jealous husbands in native States still resort, in spite of more humane laws to their ancient remedy against a suspected or unfaithful wife This consists in throwing the woman violently down on the ground and slashing off her nose

Nose making

Operation for neuralgia

The ancient Indian surgeons also mention a cure for neuralgia analogous to the modern cutting of the fifth nerve above the eyebrow They devoted great care to the making of surgical instruments and to the training of students by means of operations performed on wax spread out on a board or on the tissues and cells of the vegetable kingdom and upon dead animals They were expert in midwifery, not shrinking from the most critical operations and in the diseases of women and children Their practice of physics embraced the classification causes symptoms and treatment of diseases diagnosis and prognosis The maladies they dealt with have been arranged into 10 classes namely those affecting (1 the humours (2) the general system, including fevers (3 to 9) the several organs and parts of the body and (10) trivial complaints

Veterinary surgery

Considerable advances were also made in veterinary science and monographs exist on the diseases of horses and elephants

Best age of Indian medicine 250 B C to 500 A D

The best era of Indian medicine was contemporary with the ascendancy of Buddhism 250 B C to 700 A D and did not long survive it The science was studied in the chief centres of Buddhist civilisation such as the great monastic university of Nalanda near Gaya

The ancient Brahmans may have derived the rudiments of anatomy from the dissection of the sacrifice; but the public hospitals which the Buddhist princes established in every city were probably the true schools of Indian medicine. A large number of cases were collected in them for continuous observation and treatment; and they supplied opportunities for the study of diseases similar to those which the Greek physicians obtained at their hospital camps around the mineral springs. Hippocrates was a priest-physician, indeed the descendant of a line of priest-physician, practising at such a spring and the traditional Charaka was in many ways his Indian counterpart. To the present day, works on Hindu medicine frequently commence their sections with the words, 'Charaka says.' This half-mythical authority, and Susruta, furnish the types of the ancient Indian physician, and probably belong, so far as they represent real personages, to about the commencement of the Christian era. Both appear as Brahmans; Susruta being, according to tradition, the son of the sage, Viswamitra (P. 134); and Charaka, of another 'Veda-learned Muni.'

Buddhist public hospitals.

As Buddhism passed into modern Hinduism (750-1000 A.D.) and the shackles of caste were reimposed with an iron rigour the Brahmans more scrupulously avoided contact with blood or morbid matter. They withdrew from the medical profession, and left it entirely in the hands of the Vaidyas, a lower caste, sprung from a Brahman father and a mother of the Vaisya or cultivating class. These in their turn shrank more and more from touching dead bodies, and from those ancient operations on 'the carcas of a bullock,' etc., by which alone surgical skill could be acquired. The abolition of the public hospitals, on the downfall of Buddhism, must also have proved a great loss to Indian medicine. The series of Mohomedan conquests, commencing about 1000 A.D., brought in a new school of foreign physicians, who derived their knowledge from the Arabic translations of the Sanskrit medical works of the best period. These Musalman doctors, or hakims, monopolized the patronage of the Mohomedan princes andnobles of India. The decline of Hindu medicine went on until it has sunk into the hands of the village Kabiraj, whose knowledge consists of jumbled fragments of the Sanskrit texts, and a by no means contemptible pharmacopœia; supplemented by spells, fasts, and quackery. While the dissection of the human body under Vesalius and Fabricus was giving birth to modern medicine in the 17th century, the best of the Hindu physicians were working upon the recollections of a long past age without any new lights.

Decline of Hindu medicine.

750 to 1850 A.D.

The village Kabiraj.

Appendix B.

"The rise of the Mohomedan empire which influenced Europe so deeply both politically and intellectually, made its mark also in the history of medicine. As in the parallel case of the Roman conquest of Greece, the superior culture of the conquered race asserted its supremacy over their Arab conquerors. After the Mohomaden conquests became consolidated and learning began to flourish, schools of Medicine often connected with hospitals and schools of pharmacy arose in all the chief seats of Moslem power.

Arabic Medicine.

At Damascus Greek medicine was zealously cultivated with the aid of Jewish and Christian teachers. In Baghdad under the rule of Haroon-ul-Rashid and his successors, a still more flourishing school arose where numerous translations of Greek Medical works were made. The names of Mesua or Yahya Ibni Masawaih (ob 243 A. H. 857-8 A. D.) celebrated for his knowledge of Drugs and Honen Ibni-Ishaq-el-Ibadi (ob 873) or Joannitius, the translator and commentator of Hippocrates and Galen belong to this period. Certain writings of Joannitius, translated into Latin, were popular in the middle ages in Europe and were printed in the 16th Century. At the same time the Arabs became acquainted with Indian Medicine, and Indian physicians lived at the Court of Baghdad. The Islamic Rulers in Spain were not long behind those of the east in encouraging learning and medical science, and developed culture to a still higher degree of perfection. In that country much was due to the Jews, who had already established schools in places which were afterwards the seats of Moslim dominion. From the 10th to 13th Century was the brilliant period of Arabian Medicine in Spain. The classical period of Arabian Medicine begins with Rhazes (Abu Bakr Mohomed Ibni Zakaria-al-Razi 313 A. H. 925-26 A. D.) a native of Ray in the Province of Dailam (Persia) who practised with distinction at Baghdad. He followed the doctrines of Galen but learnt much from Hippocrates. He was the first of the Arabs to treat Medicine in a comprehensive and encyclopaedic manner, surpassing probably in voluminousness Galen himself, though but a small proportion of his works are extant. Rhazes is deservedly remembered as having first described small pox and measles in an accurate manner. Haly *i. e.* Ali Ibn-i-Abl as (ob 994) a Persian wrote a medical Text Book known as the "Royal Book" which was the standard authority among the Arabs up to the time of Avicenna, and was more than

once translated into Latin and printed Other writers of this century need not be mentioned here, but the next, the 11th century, is given as the probable, though uncertain date, of a writer who had a great influence on European Medicine, Masua, the Younger, of Damascus whose personality is obscure and of whose very existence some historians have doubted, thinking that the name was assumed by some Mediaeval Latin writer The work De Simplicibus, which bears his name, was for centuries a standard authority on what would now be called Materia Medica, was printed in 26 editions in the 15th Century and later and was used in the formation of the 1st London Pharmacopœia, issued by the college of physicians in the reign of James I Either to the 10th or the 11th century must be referred the name of another Arabian Physician who has also attained the position of a Classic, Abdul Kasim or Abdul Cassis of El-Zahra, Near Cordova in Spain His great work Altasrif a Medical Encyclopædia is chiefly valued for its Surgical portion which was translated into Latin in the 12 Century, and was for some centuries a standard if not the standard authority on surgery in Europe, Among his own country men the fame and position of Abulcasis were soon eclipsed by the greater name of Avicenna (Ibn Sina)

Avicenna has always been regarded as the chief representative of Arabian Medicine He writes on philosophy also, and in both subjects acquired the highest reputation through the whole of Eastern Islam In Mohammadan Spain he was less regarded, but in Europe his works even eclipsed and superseded those of Hippocrates and Galen His style and expository power are highly praised, but the subject matter shows little originality The work by which he is chiefly known, the celebrated "canon," is an encyclopædia of medical and surgical knowledge, founded upon Galen, Aristotle, the later Greek physicians, and the earlier Arabian writers, singularly complete and systematic but is thought not to show the practical experience of its author As in the case of Galen, the formal and encyclopædic character of Avicenna's works was the chief cause of his popularity and ascendency , In the long list of Arabian medical writers none can here be mentioned except the great names of the Hispanso Moorish School, a school both philosophically and medically antagonistic to that of Avicenna Of these the earliest is Aven/oar or Abumeron, that is, Abu Meirwan, Abd-i-Malik Ibn Zohr (113-62) a member of a family which gave several distinguished members to the medical profession His chief work, Al, Teysir (facilitatio) is thought to show more practical experience than the writings of Avicenna, and to be less based upon dilectical subtleties It was translated into Latin, and more than once printed, as were some of his lesser works, which thus formed a part of the contribution made by the Arabians to European Medicine His friend and pupil Averroes of Cordova so well known for his philosophical writings, was also an author in medical subjects and as such widely read in Latin.

Introduction of Arabian Medicine.

The Scholastic period

About the middle of the 11th Century the Arabian Medical writers began to be known by Latin translations in the western world Constantinus Africanus, a monk, was the author of the earliest of such versions (1050 A D) his labours were directed chiefly to the less important and less bulky Arabian Authors, of whom Haly was the most noted The real classics were not introduced till later For sometime the Salernitan medicine held its ground, and it was not till the conquest of Teledo by Alphonso of Castile that any large number of western scholars came in contact with the learning of Spanish Moors, and systematic efforts were made to translate then philosophical and medical works Jewish Scholars, often under the patronage of Christian bishops, were specially active in the work In Sicily also the oriental tendencies of Fredrick Barbarossa and Frederic II worked in the same direction Gerard of *Cremona* a physician of Toledo (1114-87) made translations, it is said by command of Barbarossa, from Avicenna and others It is needles to point out the influence of the Crusades in making eastern ideas known in the western world The influence of Arabian Medicine soon began to be felt even in the Hippocratic City of Salerno, and in the 13th Century is said to have held an even balance with the older medicine After this time the foreign influence predominated, and by the time that the Aristotelian dialectic in the introduction of which the Arabs had so large a share prevailed in the Schools of Europe, the Arabian version of Greek medicine reigned supreme in the Medical world That this movement coincided with the establishment of some of the older universities of Europe is well known.

The Delhi Printing Work Delhi

APPENDIX C (c)

COURSE OF STUDIES

In Western Medicine.

No of Class	Course of Instruction	SUBJECT	Course of study or number of Lectures	SUBJECT	Course of study or number of Lectures	SUBJECT	Course of Study or number of Lectures	SUBJECT	Course of study or number of Lectures	SUBJECT	Course of study or number of Lectures	SUBJECT	Course of study or number of Lectures	SUBJECT	Course of study or number of Lectures	SUBJECT	Course of study or number of Lectures	SUBJECT	Course of study or number of Lectures	SUBJECT	Course of study or number of Lectures
I.	One year.	Materia Medica	60 Lectures	Practical Pharmacy	40 Lectures	Human Anatomy and Physiology	100 Lectures	Dissections	5 Months												
II.	Do.	Do.	do.	Do	do	Do.	do.	Do.	do												
III.	Do.	Do.	do.	Do.	do.	Do.	do.	Do.	do.												
IV.	Do	Principles of Medicine	do.	Practical Clinical Methods	do.	Clinical demonstration.	4 Months	Principles of Surgery	60 Lectures	Practical Surgery	40 Lectures	Clinical Demonstration	4 Months								
V	Do.	Do.	do	Do.	do.	Do.	do	Do.	do.	Do.	do	Do.	do								

N. B.—The 1st, 2nd and 3rd year classes shall have the same lectures together so also the 4th and 5th year classes.

1360

25.1.12

190

From The Head Pandit
Ayurvedic College, Mysore.

To The Mysore Superintendent
President A.C.C. Bangalore.

Dated

Despatched 26th January 1911.

Received

General No. 49
No.

25/1/11

Enclosure No One
letter

25.1.1911

Sir,

With reference to your letter No. 16, dated 7th December 1910 I beg to submit herewith letter received from the Senior Hakim, Government Indigenous Unani Hospital, Mysore furnishing the information asked for.

I beg to remain
Sir
your most obedient servant,

37
ಪ್ರಶ್ನೆ 1.11.

ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತಿನ ಅಧ್ಯಕ್ಷರಾಗಿ ಆಯ್ಕೆಯಾದ ಮಾನ್ಯ ಶ್ರೀ ಎಂ. ಚಿದಾನಂದಮೂರ್ತಿ ಅವರಿಗೆ ಅಭಿನಂದನೆಗಳು.

ಸಂ- ಸಕ್ಷಿ ಕಂ ಪ ಪ ಸಂ ಕಾ ಸಂ ಕಾ ಸಂ ಕಾ

(5) ...

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(5) ಪ್ರಾಥಮಿಕ ಶಾಲೆ

(4) ಪ್ರಾಥಮಿಕ ಆಸ್ಪತ್ರೆ

(3) ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ

(2) ಆಯುರ್ವೇದ ಚಿಕಿತ್ಸಾಲಯ

(1) ಸಂಜೀವಿನಿ ಔಷಧಾಲಯ

ಸಮಿತಿ ರಚನೆ

ಆಯುರ್ವೇದ ಚಿಕಿತ್ಸಾಲಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ

(10) ಸದಸ್ಯರು

(9) ಸಹಾಯಕ

(8) ಶುಶ್ರೂಷಕರು

(7) ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರ

ಸಿಬ್ಬಂದಿ

(6) ಪ್ರಾಥಮಿಕ ಆಸ್ಪತ್ರೆ

(5) ಪ್ರಾಥಮಿಕ ಶಾಲೆ

(4) ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ

(3) ಪ್ರಾಥಮಿಕ ಚಿಕಿತ್ಸಾಲಯ

(2) ಆಯುರ್ವೇದ ಚಿಕಿತ್ಸಾಲಯ

(1) ಸಂಜೀವಿನಿ ಔಷಧಾಲಯ

ಸಮಿತಿ ರಚನೆ

ಸಂಜೀವಿನಿ ಔಷಧಾಲಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ

(2) ಈ ಪತ್ರಿಕೆ-ಕನ್ನಡ ಮಾಧ್ಯಮ ಪತ್ರಿಕೆಗಳು

1908ನೇ ಸಾಲಿನ ಕರ್ನಾಟಕ ಪತ್ರಿಕೆಗಳ ಕಾಯ್ದೆ ಸೆಕ್ಷನ್ 1-46

ಸಕ್ಷಮ ಪ್ರಾಧಿಕಾರಿಯವರಿಗೆ ಸಲ್ಲಿಸಿರುವ ಘೋಷಣೆಯ

ಪ್ರಕಾರ ಪ್ರಕಟಿಸಲಾಗುತ್ತಿದೆ. ಈ ಪತ್ರಿಕೆಯ ಪ್ರಕಾಶಕರು

ಮತ್ತು ಮುದ್ರಕರು ಆಗಿರುವ ಶ್ರೀ ಎಸ್. ಸಿದ್ದಲಿಂಗಯ್ಯ

ಇವರು ಭಾರತದ ಪ್ರಜೆಯಾಗಿದ್ದು ಇವರ ವಿಳಾಸ

ಸಂಖ್ಯೆ 2460, ಮೊದಲನೇ ಮಹಡಿ, ಸೆಕ್ಟರ್ ಸಂಖ್ಯೆ

ಎ ನಾಲ್ಕನೇ ಹಂತ, ಜಯನಗರ, ಬೆಂಗಳೂರು-560041

ಪತ್ರಿಕೆಯ ಪ್ರಕಾಶನ ಸ್ಥಳ - ಬೆಂಗಳೂರಿನಲ್ಲಿರುವ

ಸಂಜೀವಿನಿ ಔಷಧಾಲಯ ಮತ್ತು ಆಯುರ್ವೇದ ಚಿಕಿತ್ಸಾಲಯ

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ಪತ್ರಿಕೆಯ ಬೆಲೆ - ಒಂದು ಪ್ರತಿಗೆ 240 ರೂಪಾಯಿ

ಆಯಾ ತಿಂಗಳ ಮೊದಲ - 2ನೇ ವಾರದೊಳಗೆ

2460, ಮೊದಲನೇ ಮಹಡಿ, ಸೆಕ್ಟರ್ ಸಂಖ್ಯೆ

ಎ ನಾಲ್ಕನೇ ಹಂತ, ಜಯನಗರ, ಬೆಂಗಳೂರು-560041

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(4) (3). ಕಂಪನಿಯ ಸಾಮಾನ್ಯ ಸಭೆಯಲ್ಲಿ ಮತ ಚಲಾಯಿಸುವ ಹಕ್ಕು

(5). (4). ಕಂಪನಿಯ ಸಾಮಾನ್ಯ ಸಭೆಯಲ್ಲಿ ಮತ ಚಲಾಯಿಸುವ ಹಕ್ಕು

(ج) ہر ایک مساوات کا حل معلوم کیجیے۔

$$\frac{x+1}{x-1} + \frac{x-1}{x+1} = \frac{10}{3}$$

$$\frac{x+2}{x-2} + \frac{x-2}{x+2} = \frac{5}{2}$$

$$\frac{x+3}{x-3} + \frac{x-3}{x+3} = \frac{13}{6}$$

$$\frac{x+4}{x-4} + \frac{x-4}{x+4} = \frac{17}{8}$$

(د) ان مساواتوں کے حل میں کیا نسبت ہے؟ ان کے حل کی بنا پر ایک ایسی مساوات لکھیے جس کا حل $\frac{x+5}{x-5} + \frac{x-5}{x+5} = \frac{21}{10}$ ہو۔ اس مساوات کو حل کیجیے۔

(ہ) ان مساواتوں کے حل میں کیا نسبت ہے؟ ان کے حل کی بنا پر ایک ایسی مساوات لکھیے جس کا حل $\frac{x+6}{x-6} + \frac{x-6}{x+6} = \frac{25}{12}$ ہو۔ اس مساوات کو حل کیجیے۔

~~D 8~~
12
14 Col. S

Re a Unani branch being attached to the Ayurvedic college in Mysore.

G.R.S. 28]

File No. 729-12

Serial No. 4

3/5

Diary No. of letter replied to 509

Proceedings of the Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE SECRETARIAT.
(Miscl.)

, *the* 19

Date of issue 12 3 1914

Signed by Mr. C Venkata Rao
~~Mr. S Varadarajengar~~

READ—

Subject No. 176 (b) brought forward for discussion at the Dassara Representative Assembly of 1909 by Mr Gulam Ahmed Khan Sahib of Bangalore and ~~ORDER THEREON.—No.~~ Mr Moulvi Dervish Peer of Mysore recommending the opening of a Unani section in connection with the Ayurvedic College in Mysore for teaching the Unani system of medicine.

over.

SUBJECT.

2 Subject Nº 215 brought forward for discussion at the Dassara Representative Assembly of 1911 by Mr D. Rasool Khan of Chikmagalur regarding the establishment of a Unani Medical School in the State.

3. Subject Nº 248 brought forward for discussion at the Dassara Representative Assembly of 1912 by Messrs Mohamed Imam Sab, Mir Mohamed Sab and Subba Rao of the Tarikere Taluk regarding the teaching of the Unani System of medicines in the Ayurvedic College.

4. Letter Nº 558 dated 11th November 1910 from the Huzur Superintendent and ex-officio President Ayurvedic College Mysore, stating that the majority of the Committee members are of opinion that arrangements may be made for teaching the

G. R. S. 27]

GENERAL AND REVENUE SECRETARIAT.

(*Continuation sheet draft form.*)

Unani system of medicine also in the College.

5. Letter No- 432 dated 1st September 1913 from the same officer, forwarding in original a report received from the Senior Pandit of the Unani hospital in Mupore sketching out the course of study.

Order thereon: No-

Govt consider that the Ayurvedic College is still in an experimental stage and that it is inexpedient to enlarge its scope for the present. The question will therefore ~~now~~ be dropped for the time being.

2. If proper students are forthcoming who are prepared to undergo a course of study and training in the Unani system in a recognized institution, the Govt will

No 2407–16 Encl file
misc 729–12–4

D 12. 3. 1914

GPB—12,000—15-2-13.

be pleased to sanction scholarships from the Educational Funds not exceeding two in a year.

3. The Deputy Commissioners of the Bangalore, Mysore and Kadur Districts are ~~to seek~~ requested to intimate the decision to the Representative Assembly members concerned.

May this be printed?

27.2.14

28/2/14

For seeing.

To The President, Ayurvedic College Mysore, returning the enclos

" Dr Cowr, Bangalore Dt

" " " , Mysore Dt

" " " , Kadur Dt

" Dr Cowrs' other Districts

" D. G. of Education

Copy to Vasara section for information

Secy to Govt in the Depts of Ed, Agriculture, ~~Commerce & Industries~~

am 27/2

DK (65) 27/2